

Structural Components Of Phraseological Competence And Its Formation Stages

Aziza Nurullayevna Khasanova

Independent researcher, Urgench State University, Uzbekistan

Received: 13 April 2025; **Accepted:** 17 May 2025; **Published:** 27 June 2025

Abstract: This article explores the structural components of phraseological competence in students and modern approaches used in its development. It pays particular attention to the methods that help learners identify and understand phraseological units effectively.

Keywords: Phraseology, phraseological unit, phraseological competence, vocabulary.

Introduction: Phraseological competence refers to a learner's ability to comprehend, interpret, and appropriately apply phraseological units—such as idioms, proverbs, and fixed expressions—in both spoken and written language. Unlike general vocabulary knowledge, phraseological competence encompasses the figurative, syntactic, pragmatic, and stylistic dimensions of language, offering insight into its expressive potential and cultural richness.

In today's globalized and multilingual educational contexts, phraseological competence has gained renewed importance. Mastery of idiomatic expressions is often considered a hallmark of advanced language proficiency, as it allows learners to move beyond literal communication and engage with nuanced, metaphorical meanings that are often culturally specific. This competence not only enriches one's vocabulary but also enhances the ability to communicate with greater emotional depth, stylistic variation, and contextual appropriateness.

Phraseological expressions are deeply embedded in the linguistic identity and cultural heritage of a language community. They reflect the worldview, historical experiences, social values, and traditions of a nation. For instance, Uzbek idioms like “aravani quruq olib qochmoq” or “ilonning yog‘ini yalagan” encapsulate culturally shaped concepts that often lack direct equivalents in other languages. Therefore, phraseological competence plays a vital role in intercultural communication and linguistic awareness.

- Developing this competence involves several interrelated components:
- Knowledge and recognition of phraseological units;
- Understanding their figurative and contextual meanings;
- Awareness of syntactic and stylistic features;
- Knowledge of usage domains and cultural connotations;
- Ability to use these expressions appropriately in discourse.

Despite its significance, phraseological competence is often underemphasized in language instruction. Many language learners—even advanced ones—struggle to grasp idiomatic expressions due to their figurative nature and lack of direct translatability. This calls for the development and implementation of effective teaching strategies that can help learners acquire, internalize, and use phraseological units fluently and meaningfully.

This article aims to explore the structural components of phraseological competence and examine effective pedagogical methods for its development. Special attention is given to techniques that aid in the recognition, contextualization, and application of phraseological units, particularly in the context of Uzbek language education. Through a combination of theoretical insight and practical approaches, this study contributes to the broader goal of enhancing learners'

communicative competence and fostering a deeper connection with their linguistic and cultural heritage.

METHODOLOGY

Phraseological units are stable and figurative expressions in a language that carry meanings that cannot be inferred directly from their individual components.

For example: “To boast excessively about something that is not yet achieved” – expressed in Uzbek as “Aravani quruq olib qochmoq”.

Recognizing, understanding, and correctly using such units is essential for phraseological competence. The following are effective methods to teach phraseological units and enhance students' vocabulary:

1. Teaching in Context

Presenting phraseological units within context aids comprehension. For instance: “Foyda keltirmoq” – meaning “to bring benefit or profit.”

Example: Our kind director Otajon Azizovich and our algebra teacher Qobilov believed that one could become an agronomist without studying, and bring countless benefits to friends... yet I ruined everything just as luck smiled on me.

2. Interactive Activities

Engage students in using phraseological units in practical situations or through games.

Example: “To’nini taskari kiymoq” – “to act stubbornly or with hostility.”

“Ilonning yog’ini yalagan” – “a cunning person.”

3. Analysis of Proverbs and Sayings

Teach phraseology through the exploration of proverbs and idiomatic expressions. This not only builds knowledge but also increases learners' interest in the topic.

4. Translation of Phraseological Units

Translating phraseological expressions from one language to another helps learners (especially second language learners) recognize the uniqueness of idiomatic language use.

5. Use of Visuals and Multimedia

Teaching phraseological units using videos, images, and diagrams can be highly effective. Visual aids enhance comprehension and retention of idiomatic expressions.

6. Role-Play and Drama Techniques

Through role-play, students apply phraseological units in context, making their usage more natural and memorable.

These methods not only facilitate the learning of phraseological units but also help students apply them

accurately and appropriately in real-life communication.

DISCUSSION AND RESULTS

Phraseological meanings are often symbolic and differ from the literal meanings of their parts. Understanding these meanings requires interpreting them in context. Phraseological units perform various grammatical functions: some act as nouns, others as verbs, and some as different grammatical categories.

Example: “Fotiha olmoq” – to receive permission to independently begin something. The apprentice, unable to remain patient, kept pestering his master until he received his blessing to proceed.

Knowing the syntactic features of phraseological units involves placing them correctly in speech, while understanding their domains of usage involves knowing where and when to apply them stylistically.

Stylistic awareness is also key. Some phraseological units are formal, others informal, and some neutral.

Example: “To’nini taskari kiyib olmoq” – to react with defiance or opposition. When criticized by Bekniyoz at a gathering, Boqijon aka instantly took offense and acted in opposition.

As illustrated above, the phraseological layer of language is a vital component of national culture. Teaching phraseology in mother tongue classes not only develops language skills but also fosters an appreciation of cultural and linguistic identity. Understanding cultural concepts embedded in phraseology aids in language acquisition, as idiomatic units often reflect the worldview of a specific ethnic group.

Mastering the appropriate use of phraseological units involves understanding their meanings, syntactic roles, usage contexts, and stylistic properties, and applying them appropriately in communication. Phraseological competence plays a key role in enhancing expressive language skills and deepening linguistic understanding.

CONCLUSION

Developing phraseological competence requires that learners possess sociocultural knowledge within the context of their native language. For effective instruction, it is crucial to integrate linguistic and cultural explanations of idioms into learners' cognitive frameworks. Phraseological expressions in all languages are closely tied to the metaphorical thinking of a people, reflecting their history and sustaining the cultural traditions and values of a society.

The formation of phraseological competence is a multi-layered and culturally nuanced process that demands a combination of linguistic knowledge, cognitive ability,

and sociocultural awareness. As demonstrated throughout this article, phraseological units—being deeply embedded in the linguistic and cultural fabric of a society—serve as powerful tools for enhancing both expressive communication and linguistic comprehension.

Developing phraseological competence is not limited to memorizing idioms or proverbs; rather, it requires learners to internalize their semantic depth, syntactic functions, pragmatic contexts, and stylistic connotations. This process is especially effective when phraseological instruction is contextualized, interactive, and enriched through authentic materials such as literature, audiovisual media, and real-life dialogues.

Moreover, teaching phraseological units contributes not only to students' linguistic development but also to their broader cognitive and intercultural competences. Understanding idiomatic expressions allows learners to grasp metaphorical thinking patterns and historical narratives specific to their own culture, fostering a stronger sense of national identity and linguistic pride.

It is also worth noting that phraseological competence enhances students' critical thinking and interpretative skills, as idioms often require analysis beyond literal meaning. Integrating phraseology into language curricula—through role-plays, visual aids, comparative translations, and cultural discussions—enriches classroom dynamics and encourages deeper engagement with language.

CONCLUSION

In conclusion, phraseological competence should be recognized as an essential component of communicative language proficiency. Its systematic development must be prioritized in language teaching, with emphasis placed on the cultural, grammatical, and contextual layers of idiomatic expressions. In doing so, educators empower learners to navigate the subtleties of language with greater nuance, fluency, and cultural sensitivity.

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